

2 3 1 0 3 7 3 1
 IMPRIN-

TED AT LONDON IN POW-

les Churcheyarde by Richard Iugge, and

Iohn Cavwood, Printers to the

ALLT Quenes Ma-

iestie.

ANNO .M.D.LIX.

Cum priuilegio Regia

Maieftatis.

MUSEUM

2 3 1 0 3 7 3 A
IMPRIN-

TED AT LONDON IN POW-

les Churcheyarde by Richard Iugge, and

Iohn Cavwood, Printers to the

ALLT Quenes Ma-

iestie.

ANNO .M.D.LIX.

Cum priuilegio Regia

Maieftatis.

MUSEUM

C. 122 60.11 ~~5755~~ 225
2

Injunctions
GIVEN BY THE
Quenes Maiestie.

IMPRINTED AT
London in Bowles
Church yarde by Ry
chard Fugge and
John Ca.
wood,
Printers to the Quenes
Maiestie.

Cum privilegio Regiæ Maiestatis.



Injunctions geuen by the Quenes ma-
iestie, as well to the Clergye, as to the
laitie of this Realme.



The Quenes mooste royall
Maiestie, by thaduyse of her
mooste honorable counsaile, in-
tendynge thaduancement of
the true honour of almyghtye
God, the suppressyon of super-
stition, through all her hygh-
nesse Realme and dominions, and to plant true
religion, to the extirpacion of all hypocrisie, en-
ormities, and abuses (as to her duetie appertei-
neth) doth minister vnto her louynge subiectes,
these godly Injunctions hereafter folowynge.
All which Injunctions, her hyghnesse wylleth
and commaundeth her sayde louyng subiectes,
obediently to receaue, and truly to obserue and
kepe, euery man in theyr offyces, degrees,
and states, as they wyl auoyde her hygh-
nesse displeasure, and the paynes of
the same hereafter ex-
pressed.

40 8.
476

Iniunctions

The first is, that al Deanes, Archdeacons, Persones, Vicars, and all other *Usurped and* Ecclesiasticall persons, shall faythfully *forraine and* kepe & obserue, and as farre as in them *thoritie.*

may lye, shall cause to be obserued and kepte of other, al and singuler lawes and statutes made for the restoryng to the Crowne the auncient iurisdiction ouer the state Ecclesiasticall, and abolyshyng of all forrayne power repugnaunt to the same. And furthermore, al ecclesiasticall persons, hauyng cure of soule, shall to thuttermost of theyr wytte, knowledge, and learnyng, purely, sincerely, and without any coloure or dissimulation, declare, manifest, and open foure times euery yere at the least, in theyr Sermons and other collations, that all vsurped and forrayne power, hauynge no establyshement nor ground by the lawe of God, is for mooste iuste causes, taken awaye and abolyshed. And that therfore no maner of obediēce or subiectiō with in her hyghnesse Realmes and dominions, is due vnto any suche forrayne power. And that the Quenes power within her Realmes and dominions, is the hyghest power vnder God, to whom all men within the same Realmes and dominions, by Gods lawes, owe most loyalty & obedience, afore and aboue al other powers and potentates in earth.

2 Besydes this, to thintent that all superstiti- *Images.*
on and hypocryse, crepte into dyuers mens hartes, may banysh away, they shall not sette forth or extoll the dignitie of any Images, Re-

Injunctions.

liques, or miracles, but declaring the abuse of the same, they shall teach that all goodnesse, health and grace, ought to bee bothe asked and looked for onely of God, as of the very auctho: & geuer of the same, and of none other.

A Sermon euery moneth.

workes of faith.

workes of man's devise.

3 Item that they the persons aboue rehearsed shall preach in they: Churches, and euery other cure they haue, one Sermon euery moneth of the yere at the least, wherein they shall purely and sincerely declare the worde of God: and in the same exhort they: hearers to the workes of ffaith, as merce and charitie, specially prescribed and commaunded in scripture, and that workes deuysed by mans phantasies besydes scripture: As wandring of Pylgrymages, settinge vp of Candelis, praying vpon bedes, or such like superstition, haue not onely no promyse of reward in scripture for doynge of them: but contrarywise great threatninges and maledictiōs of God, for that they be thynges tending to Idolatry and superstition, whiche of all other offences, God almightie doth most detest and abhorre, for that the same diminishe moste his hono: and glory.

Quarter Sermon or Homily.

4 Item that they the persones aboue rehearsed shall preache in they: owne persons once in euery quarter of the yere at the leaste one Sermon, being licenced specially thereunto, as is specified hereafter, or els shall rede some homily prescribed to be vsed by the Quenes auctoritie euerye Sondaye at the leaste, vnesse some other preacher sufficiently licenced as hereafter chaunce

Iniunctions.

chance to come to the paryshe for the same purpose of preaching.

5 Item that euery holy day through the yere when they haue no Sermon, they shall immediately after the Gospell, openly and playnely recite to theyr parishioners in the Pulpitte, the Pater noster, the Crede, and the ten commaundementes in Englyshe to thintent the people may learne the same by hearte, exhortynge all parentes and householders, to teach theyr children and seruautes the same, as they are bound by the lawe of God, and conscience to do.

The pater noster, Credo & ten commaundementes.

6 Also that they shall prouyde within three monethes next after this visitatiō, at y charges of the paryshe, one booke of the whole Byble of the largest volume in Englyshe. And within one. xii. monethes next after the sayde visitatiō the Paraphrases of Erasmus also in Englyshe, vpon the Gospelles, and the same set vp in some conuenient place within the said Church that they haue cure of, whereas theyr Parishyoners may moste commodiously resort vnto the same, and reade the same, out of the time of common seruice. The charges of the Paraphrases shalbe by the personne or proprietarie and parishyoners borne by equall portions. And they shall discorage no man from the reacyng of any parte of the Byble eyther in Latin or in Englyshe, but shall rather exhorte euery person to reade the same, with greate humilitie and reuerence, as the verue lyuely woorde of God, and the specyall fode of mans soule, which

The Byble & Paraphrasys.

Iniunctions.

all Chyſtjan perſones are bounde to embrace, beleue, and followe, yf they looke to be ſaued: wherby they may the better knowe theyr duties to God, to theyr Soueraigne Ladye the Quene, and theyr neyghbour, euer gently and charitably exhortyng them, and in her Maieſties name, ſtraightly charging and commaundyng them, that in the readyng therof, no man to reaſon or contende, but quietly to heare the reader.

*Huntynge of
Alehouſes by
Eccleſiaſticall
perſons.*

7 Also the ſayde Eccleſiaſticall perſons, ſhall in no wyſe at any vnlawfull tyme, nor for any other cauſe, then for theyr honeſte neceſſities, haunt or reſort to any Tauerneſ or Alehouſes. And after theyr meates, they ſhall not giue themſelues to drynking or ryot, ſpendyng theyr tyme idelly by daye or by nyght, at dyſe, cardes, or tables playing, or any other vnlawefull game. But at all tymes as they ſhal haue leysure, they ſhal heare or reade ſomewhat of holy ſcripture, or ſhall occuppe them ſelues with ſome other honeſt ſtudye or exercyſe, and that they alwayes do the thynges whiche apperteyne to honeſtie, and endeuoure to profite the common wealth, haupnge alwayes in mynde that they ought to excell all other in puritie of lyfe, and ſhoulde be examplers to the people, to lyue well and Chyſtianly.

*Praechers not
licenſed.*

8 Also that they ſhall admytte no manne to preache within anye theyr cures, but ſuche as ſhall appeare vnto them, to be ſufficientlye lycenſed.

Iniunctions.

cented thereunto by the Quenes Maiestie, or the Archebyschoppe of Caunterburpe, or the Archebyschoppe of yorke in ether theyr prouinces, or the Byschoppe of the Dioces, or by the Quenes Maiesties visitours: and suche as shal be so lycenced, they shal gladly receiue, to declare the worde of God, at conuenient tymes, without any resystaunce or contradiction. And that no other bee suffred to preache out of his owne cure or paryshe, than suche as shalbe lycenced, as is aboue expessed.

9 Also yf they do, or shal knowe any manne ^{Letters of} within theyr paryshe, or els where, that is a ^{the worde.} letter of the worde of God, to be readde in Englyshe, or sincerely preached, or of therecution of these the Quenes Maiesties Iniunctions, or a ^{Fauntours of} fauter of anye vsurped and forrayne powre, ^{the vsurped} now by the lawes of this Realme iustelye re- ^{power.} iected and taken away, they shal detecte, and present the same to the Quenes Maiestie, or to her counsaile, or to the Ordinarie: or to the iustice of peace next adioynynge.

10 Also that the Parson, Wykar, or Curatte, ^{A Register} and paryshyoners of euery paryshe within this Realme, shal in theyr Churches and Chappels, kepe one booke or Regester, wherein they shal wyte the daye and yeare of euerye weddyng, Chyftenynge, and Burvall, made within the Paryshe, for theyr tyme, and so euery manne succedynge them lyke wyse, and also

Iniunctions.

also therein shall wyte euerye persones name that shalbe so wedded, chrystened, and buried. And for the safe keepyng of the same booke, the Paryshe shalbe bounde to prouide of theyr common charges one suer coffer with twoo lockes and keyes, wherof the one to remayne with the Person, Vicar, or Curate, and thother with the Wardens of euery paryshe Church or chappell wherin the sayd booke shalbe layde by, whiche booke they shall euery Sunday take forth, and in the presens of the sayde Wardens or one of them wyte and recorde in the same, al the weddinges, chrysteninges, and burialles made the whole weke before. And that done, to lay by the booke in the sayde coffer, as afore. And for euery tyme that the same shalbe omitted, the partie that shalbe in the fault thereof, shall forseyte to the sayde Church, .iii. s. iiii. d. to bee employed, the one halfe to the poore mens box of that Paryshe, the other halfe towardes the repayre of the Church.

*Distribution
of tbe. xl.
part.*

10 Furthermore, because the gooddes of the Church, are called the gooddes of the poore, and at these dayes, nothyng is lesse sene then the poore to be sustayned with the same: All Persons, Vicars, Rectories, Prebendaries, and other beneficed men within this Deanry not beyng rekydente vpon theyr benefices, which may dispend yerely twenty pound or aboue eyther within this Deanry, or ells where, shal dystribute hereafter amonge theyr poore parishio:

Iniunctions.

parishioners or other inhabitauntes there, in the presence of the churchwardens or some other honest men of the parische, the fortye part of the fruites and reuenues of their said benefice, leaste they be worthely noted of ingratitude, which reseruing so many partes to them selues cannot bouchsafe, to impart the fortye portion therof amonge the poore people of that parish, that is so fruitfull and profitable vnto them.

12 And to thintent that learned men may her- *Exebition*
after spring the more for therecucion of the pre- *for scholars.*
misses, euerie person, bycar, clearke or beneficed man within this Deanry, hauing yerely to dispende in benefices and other promotions of the church an hundredth poundes, shall gyue. iii. li. vi. s. viii. d. in exhibicion to one scolar in any of the vniuersities, and for as many. C. li. more, as he may dispend, to so many scholars more shall giue like exhibicion in the vniuersiti of Oxford or Cambridge, or some gramer schole, which after they haue profyted in good learning, maye be parteners of their patrones, Cure and charge, as well in preaching as otherwise in execution of their offices, or may when neade shalbe, other wise profite the comon weale, with their counsaile and wisdom.

13 Also that all proprietaries, persons, bicars and clearkes hauing churches, chappels or mansions within this deanry shall bestowe yearely *The fift*
hereafter vppon the same mansions or chaun- *parte for re-*
selles of their churches, being in decay, the fift *parations.*
parte of that their benefices, tyll they be fullye

B. i.

repayred

Injunctions.

repayred and shal alwayes kepe and maintaine in good estate.

*Readinge of
the Injunctions.*

14 Also that the said persons vicars & Clerkes shall once euery quarter of the yere reade these Injunctions giuen vnto them, openly and deliberately before al their parishioners, at one time or at two seueral times in one day, to the intent that both they may be the better admonished of their dutie, and their said parishioners the more moued to folowe the same for their parte.

*Paymente of
Tithes.*

15 Also forasmuche as by lawes established, euery man is bounde to pay his tithes, no man shal by colour of duette omitted by there curates, deteine their tithes, & so requite one wrong with another, or be hys owne Judge: but shall truely pay y^e same, as he hath bene accustomed to their persons, vicars and Curates, withoute any restrainte or diminucion. And suche lacke and defaulte as they can Justly finde in their persons and Curattes, to call for reformation therof, at their ordinaries & other superiours, who vpon complaynte and deuere proffe therof, shall reforme the same accordingly.

*The newe Testa-
mente and
paraphrasis.*

16 Also that euery person, vicar, Curate and Stipendary prieste, beinge vnder the degree of a maister of arte, shall prouide, and haue of hys owne within thre monethes after this visitacion, the newe testament both in latten and in Englishe with paraphrases vpon the same, conferryng thow^e with thow^ether. And the bishops & other ordynaries by them selves or their offy-
cers

Iniunctions.

cers in their synodes and visitacions, shall examyne the sayde ecclesiastycal personnes, howe they haue profyted in the studie of holye scrypture.

17 Also that the byce of damnable dyspayre, may be clearely taken a waye, and that firme beleife, and Stedfast hope may be surely conceiued of al their parishioners being in any daunger, they shall learne and haue alwayes in a redynes, suche comfortable places & sentences of Scripture, as do set forth the mercye, benefites and goodnes of almyghtye god, towards all penytente and beleauynge persons, that they maye at all tymes when necessity shall require. promptly comforte their flocke with the lyuely worde of god, whiche is thonely staye of mans conscience.

*Comfortable
Sentences for
the sick.*

18 Also to aboyde all contentyon and stryfe which heretofore hath risē among the Quenes maiestyes subiectes in sundrye places of her realmes and dominions by reason of fond Curtesy, and chaleugynge of places in procession: and also that they maye the more quietly heare that whiche is sayde or songe to their edifyng, they shall not from henceforth in anye paryshe Church, at any tyme vse any procession about the Church or Church yerde, or other place, but immediatly before the tyme of communion of the Sacramente, the priestes wyth other of the quyre, shall kneele in the myddes of the Church, and syng or saye playnely and distinctly the

*Procession to
be left.*

the

The letanye. the letany which is set fourth in Englysh with all the Suffrages following, to thintente the people may heare and answere, and none other proceſſion oꝛ Letanye to be had oꝛ bled, but the ſayde Letanye in Engliſhe, addynge nothyng thereto but as it is nowe appointed. And in Cathedral or Collegiat churches, the ſame ſhalbe done in ſuche places and in ſuche ſorte, as our commiſſioners in our viſitation ſhall appoint. and in the tyme of the letanye of the common prayer of the Sermon, and when the prieſt readeth the ſcripture to the pariſhioners, no manner of perſons without a Juſte & vrgent cauſe ſhall ble any walking in the church, ne ſhal departe out of the church, and all ringinge and knollynge of belles ſhalbe vtterlye forborne for that time, except one bel in conuenient time to be ronge oꝛ knowled before the Sermon. But yet for the reteyning of & perambulation of the Circuities of paryiſhes, they ſhal ons in the yere at the time accuſtomed with the curate and the ſubſtancial me of the pariſhe, walke about their paryiſhes as they were accuſtomed, & at their returne to the church make their comon prayers.

Let bearinge of deuine ſeruiſe.

Perambulation of pariſhes

19 Provided that the curate in their ſaid common perambulations bled heretofore in the dayes of rogations at certen conuenient places ſhall admonyſhe the people to gyue thanckes to god in the beholdynge of gods benefittes for thenceaſe and aboundaunce of his fruites vpon the face of therth, wyth the ſayeng the. 103. *Psalme Benedic anima mea, &c.* oꝛ ſuch like, at which tyme

Iniunctions.

time also the same minister shall Inculke these
or such Sentences. Cursed be he whiche transla-
reth the boundes and dolles of his neyghboure,
or such other order of prayers as shalbe hereaf-
ter apoynted.

20 Item all the Quenes faithfull and louing *Spendinge at*
subiectes shall from henceforth celebrate and *the holy day.*
keepe their holly daye, accordinge to gods holye
will and pleasure: that is in hearing the worde
of god red and taught: in priuate and publique
prayers: in knowledginge their offences to god,
and amendement of the same, in reconcylinge
their selves charitablye to their neyghboures,
where displeasure hath ben, in often tymes re-
ceauinge the communion of the very body and
bloude of Christ, in visityng of the poore and
Sicke, in vsing all sobernes and godly conuer-
sation: yet notwithstandinge all persones bi-
cars and Curattes, shall teach and declare vnto
their paryshioners, that they may with a safe
and quiet conscience after their common praier
in the time of haruest, labour vppon the holly
and festiuall dayes, and saue that thinge which
god hath sente. And yf for anye Scrupulositie,
or grudge of Conscience, men should superstiti-
ously absteyne from working vpon those dayes,
that then they should greuously offend and dis-
please god.

21 Also forasmuch as barypance and conten- *Open contend*
tion is a thinge that moste displeaseth god, and *is to be recon*
is moste contrary to the blessed communion of *ciled openly.*
the body and bloud of our Sauour Christ, Cu-
rattes

rates shall in no wyse admit to the receauynge therof any of their cure or floke, which be openly knowen to lyue in sine notoriouse without repentance, or who hath maliciously and openly contended with his neighbour, onles the same do fyrste charitably and openly reconcyle him selfe againe, remittynge all rancoure and mallice, whatsoeuer controuersye hath ben betwene them, and neuertheles, their iuste tytles and ryghtes, they may charitably, prosecute before such as haue aucthority to heare the same.

*Contemners of
laudable Cere-
monies.*

Also that they shall instructe and teache in their cures, that no man ought obstinately and maliciously, breake and byolate the laudable Ceremonies of the Church commaunderd by publique aucthority to be obserued.

*The abolishe-
ment of thinges
superstici-
ous.*

Also that they shall take away, utterly extyncte and dystroye all shrynes, couerynge of shrynes, all Tables, candelstykes, tryndalles, and rolles of ware, pictures, payntinges, and all other monumentes of fayne myracles, Pilgrimages, Idolatry and supersticion, so that ther remaine no memoire of y same in walles, glasse, wyndowe or elles where within their churches and houses, preserving neuerthelesse or repayynge bothe the walles and glasse windous. And they shall exhorste all their paryshyoners to do the like within their seuerall houses.

The pulpit.

And that the Churchwardens, at the common charge of the paryshyoners in euery Church, shall prouyde a comely and honeste Pulpit to be set in a conuenient place wythin the

Injunctions.

the same & to be ther semely kepte, for the preaching of gods worde.

25 Also they shall prouyde, and haue wythin *The Chest for the poore* three monethes after this visitatyon, a stronge chest with a hole in the vpper parte thereof, to be prouyded, at the coste and charge of the paryshe, hauinge.iii. keyes, whereof one shall remaine in the custody of the person, vicar or Curate, and the other two in the custodye of the Churchwardens, or any other two honest men, to be appoynted by the paryshe from yeare to yeare, whych chest you shall set and fasten in a most couenient place, to the intent the parishioners shoulde put into it their oblacions and almes for their poore neighbours. And the person, vicar and Curate, shal diligently from time to tyme, and specially when men make their Testamentes, cal vpon, exhort and moue their neighbours to conferre and giue, as they maye well spare, to the sayde chest, declairynge vnto them, wheras hertofore they haue ben diligent to bestowe muche substaunce otherwyle than god commaunded, vpon pardons, Pilgremages, Trentalles, deckynge of ymages, offerynge of Candelles, geuyng to friers, and vpon other like blind deuotions: they ought at this time to be much more redy to helpe the poore and needy, knowynge that to releue the poore is a true worshippinge of god, required earnestly vpon paine of euerlasting dampnation, & that also, whatsoeuer is giuen for their comfort, is giue to Christ him selfe, and so is accepted of him, that he wyl mercifully reward the same w euerlasting life.

Iniunctions.

The distribu-
tion of the
Almes.

The whiche almes and deuotion of the people, the keepers of the keies, shal at times conuenient take out of the chesse, and distrybute the same in the presens of the whole paryshe or syre of them to be truely and faithfullye delyuered to their most nydie neighbours, and yf thei be prouyded for, then to the reparacion of highe wayes next adioyninge, or to the pooze people of suche parishes nere as shalbe thought best to the said keepers of the keys. And also the mony whiche ryseth of fraternities, guildes, and other stockes of the church (except by the quenes maiesties auctoritie it be otherwyle appoynted) shalbe put into the said chesse, & conuerted to the sayd vse, and also the rentes of landes, the proffit of Cat-taile, and mony geuen or bequethed to obbittes and dirges, or to the finding of torches, lightes tapers, and lampes, shalbe conuerted to the said vse, sauing that it shalbe lawful for them to bestowe parte of the saide profittes vpon the reparation of the sayd churche, yf greate nede require, and where as the paryshe is verye pooze, and not able otherwise to repaire the same.

Simony.

26 Also to auoide the detestable synne of Symonye because byinge and Sellenge of benefices is execrable before god: therfore al such persons as bye any benefices, or come to them by fraude or deceite, shalbe depriued of suche benefices, and be made vnable at any tyme after, to receaue any other spirytuall promotion. And such as do sel them, or by any colour do bestowe them for their owne gaine and profet, shall lose their

Injunctions

they: right and tittle of patronage, and presentment for that tyme, and the gyft therof for that vacation, shall apperteyne to the Quenes Maiestie.

27 Also because through lacke of preachers in many places of the Quenes Realmes and dominions, the people continue in ignorance & blyndnesse, al Persons, Vicars, & Curates, shall reade in they: Churches euery Sunday, one of the Homelies which are and shalbe set forth for the same purpose, by the Quenes auctoritie, in such sorte as they shalbe appoynted to do in the preface of the same. *Homelies to be read.*

28 Also whereas many indiscrete persons do at this day, vncharitably contempne and abuse priestes and ministers of the Church, because some of them (hauyng small learnyng) haue of longe tyme fauoured sonde phantasies, rather than Gods trueth: yet forasmuch as they: office and function is appoynted of Godde: the Quenes Maiestie wylleth and chargeth all her louynge subiectes, that from henceforth they shal vse them charitably & reuerently, for they: office and ministracion sake, and especially such as labour in the settynge forth of Goddes holpe worde. *Contempt of ministers.*

29 Item although there be no prohibition by the worde of God, nor any example of the primitive Church, but that the priestes and ministers of the Church may lawfully, for the aduoydng of fornication, haue an honest and sober wyfe, & that for the same purpose, the same

C. i. was

Iniunctions.

was by act of Parliament in tyme of our deare brother Kyng Edward the fyrst, made lawfull, wherebpon a great nomibre of the clergy of this realme were then maryed, and so yet continue. yet because ther hath growen offence, and some flaunder to the Church, by lacke of discrete and sober behauioure in manye mynysters of the Church, both in chosyng of theyr wyues, and in vndiscrete lyuynge with them, the remedye wherof is necessarie to be sought. It is thought therfore very necessary, that no maner of priest or deacon, shall hereafter take to his wyfe any maner of woman without the aduyce and allowaunce fyrst had vpon good examinacion by the byshop of the same Diocese, and two Iustices of peace of the same shyre, dwelling nerte to the place where the same womā hath made her molte abode, before her maryage, nor without the good wyll of the parentes of the sayde woman, yf she haue any lyuynge, or two of the next of her kynsefolkes, or for lacke of knowledge of such of her master or mastres where she serueth. And before he shalbe contracted in any place, he shall make a good and certen prose therof to the mynyster, or to the congregation assembled for that purpose, which shalbe vpon some holy day where dyuers may be present. And yf any shall do otherwyle: that then they shall not be permitted to mynyster eyther the worde, or the sacramentes of the Church, nor shalbe capable, of anye Ecclesiasticall benefyce. And for the
maner

Injunctions

maner of maryages of anye Byshops, the same shalbe allowed and approued by the Metropolitane of the prouince, and also by suche commissioners as the Quenes Maiestie shall thereunto appoynt. And yf any master or deane, or any head of any colledge, shal purpose to mary, the same shall not be allowed, but by suche to whom the visitacion of the same doth properly belonge, who shall in anye wyse prouyde that the same tende not to the hynderaunce of theyr house.

Item her maiestie beyng desyrous to haue the prelacye and cleargye of this Realme to bee hadde as well in outwarde reuerence, as otherwyse regarded for the worthynesse of theyr ministeries, and thynkyng it necessarye to haue them knowen to the people, in all places and assemblies, bothe in the Church and without, and thereby to receaue the honour and estimation due to the specyall messengers and mynisters of almyghtie Godde: wylleth and commaundeth that all Archebyschoppes and Byschoppes, and all other that bee called or admitted to preachynge or ministerye of the Sacramentes, or that be admitted into anye vocation Ecclesiastycall, or into any societie of learning in eyther of the vniuersities, or els where, shall vse and wear suche seemely habytes, garments, and suche square cappes, as were mooste comenly and orderly receyued in the latter yere of the raygne of Kyng Edward

*Of apparell of
ministers.*

Iniunctions.

Edward the. vi. not thereby meanyng to attri-
bute any holynesse or special worthynesse to the
sayde garmentes. But as saint Paule wyrteth:

Omnia decenter et secundum ordinem fiant. 1. Cor. 14. Cap.

Heresies.

31 Item that no man shall wylfully & obsty-
nately defende or mainteyne anye heresies, er-
rours, or false doctrine, contrary to the fayth of
Chryst and his holy scripture.

Charmes.

32 Item that no personnes shall vse charmes,
sozcery, enchainmentes, witchcraftes, south-
saying, or any lyke deuelyshe deuylse, nor shall re-
sort at any time to the same for counsell or helpe.

*Absence fro
comon prayer*

33 Item that no person shall, neglectyng their
owne paryshe Church, resort to any other chur-
che in tyme of common prayer or preachyng, ex-
cept it be by the occasion of some extraordinary
sermon, in some paryshe of the same towne.

*Inholders and
alehouses.*

34 Item that no Inneholders or ale house ke-
pers shall vse to sell meate or drynke in the time
of common prayer, preachynge, readyng of the
Homelies or Scriptures.

*Images in hou-
ses.*

35 Item that no persons kepe in theyr houses
any abused images, table, pictures, payntinges
and other monumentes of fayned miracles, pil-
grimages, ydolatry, or supersticion.

*Disturbers of
Sermons or
seruice.*

36 Item that no man shall wyllyngly lette or
disturbe the preacher in tyme of his Sermon, or
let or discourage any curate or minister to sing
or say the diuine seruice nowe sette forth, nor
mocke or iest at the ministers of such seruice.

*Rashe talkers
of scripture.*

37 Item that no man shall talke or reason of
the holy scriptures, rashely or contentiously,
nor

Iniunctions.

no: mayntaine any false doctrine or errour, but shall commune of the same when occasion is geuen, reuerently, humbly, & in the feare of God, for his comfort and better vnderstandyng.

38 Item that no man, woman, nor chyld shal be otherwyle occupied in the tyme of the seruice, then in quiet attendaunce, to heare, marke and vnderstande that is read, preached, and mystred.

*Attendaunce
to the seruice*

39 Item that euery Scholemaster and teacher, shall teache the gramer set forth by kyng Henry theight of noble memory, and continued in the tyme of kyng Edward the syxt, and none other.

*The Gramer
of kyng Henry
the syght.*

40 Item that no man shall take vpon hym to teache, but such as shalbe allowed by thordynarye, and founde mete, as well for his learnyng & dexteritie in teachyng, as for sober and honeste conuersation, and also for ryght vnderstanding of Gods true religion.

*Allowaunce
of Scholemas-
ters.*

41 Item that al teachers of chyldre shal stirre & moue the to the loue & due reuerence of Gods true religion, nowe truely set forth by publyke aucthoritie.

*Dutie of schole
masters.*

42 Item that they shall accustome theyr scol- lers reuerently to learne such sentences of scrip- tures, as shalbe mozte expedient to enduce them to all godlynelle.

*Sentences of
scripture for
scollers.*

43 Item forasmuche as in these latter dayes many haue ben made priestes, beyng chyldren, and otherwyle vtterly vnlearned, so that they coulde reade to say mattens and masse: The Or- dinaries shall not admit any suche to anye cure

*Vnclearned
priest.*

or spirituall function.

The Catechisme. 44 Item euery parson, bycar, and curate, shall vpon euery holy day, and euery seconde Sundaye in the yeare, heare and instructe all the youth of the paryshe, for halfe an houre at the leaste, before Euenynge prayer, in the ten commandementes, the Articles of the beliefe, and in the Lordes prayer, & diligently examyne them, and teache the Catechisme, set forth in the booke of publike prayer.

The booke of the afflictions for religion. 45 Item that the ordinaries do exhibite vnto our visitours, theyr bookes, or a true coppe of the same, conteynynge the causes why any personne was imprysoned, famyshed, or put to death for religion.

Ouerseers for service on the holy dayes. 45 Item that in euery paryshe, thre or foure discrete men which tender gods glorie, and his true relygion, shalbe appoynted by the ordinaries, diligently to see that all the paryshyoners duely resort to their Church vpon al Sondayes and holpe dayes, & there to continue the whole tyme of the godly seruice. And al such as shalbe founde slacke or negligent in resortyng to the churche, hauyng no great nor vrgent cause of absence, they shall strayghtly call vpon them, & after due monitiō, yf they amend not, they shall denounce them to the ordinary.

Inventories of church goods. 47 Item that the churchwardens of euery paryshe shall delyuer vnto our visitours the inventories of bestmentes, copes, & other ornaments, plate,

Injunctions.

plate, booke, and speciallye of Grayles, Cow
chers, Legendes, Processionalles, Hymnalles,
Manuelles, Portuelles, and such lyke, appertey-
nyng to theyr Church.

2. Sp. in glof. 322.

48 Item that wekely vpon Wednesdaies and
fridayes, not beyng holly dayes, the curate at
the accustomed houres of service, shall resort to
Church, and cause warning to be geuen to the
people by knollynge of the bell, and say the Re-
tary and prayers.

*Service on we-
nesday and
fridaye.*

49 Item because dyuers Collegiate, and also
some paryshe Churches heretofore, there hath
ben lyuynges appointed for the mayntenaunce
of men & chyldren, to vse synging in the church,
by meanes wherof the lawdable science of mu-
sicke hath ben had in estimation, and preserued
in knowledge : The Quenes maiestie neyther
meanynge in any wyse the decay of any thyng
that myght conuenientlye tende to the vse and
continuaunce of the sayde science, neyther to
haue the same in anye parte so abused in the
Church, that thereby the comon prayer should
be the worse vnderstande of the hearers. Wyl-
leth and commaundeth, that fyrste no alterati-
on be made of suche assignementes of lyuynges,
as heretofore hath ben appoynted to the vse of
syngynge or musicke in the Church, but that
the same so remayne. And that there
bee a modeste and destyncte songe so vled,

*Continuance
of syngynge in
the church.*

in all partes of the common prayers in the Church: that the same maye be as playnely derstaded, as if it were read without singing. And yet neuertheles for the comfortyng of such as delyte in musicke, it maye be permitted that in the beginnyng, or in the end of common prayers, eyther at mornynge or euenynge, there maye be songe an hymne, or suche lyke songe, to the praysse of almyghtye God, in the best sort of melodye and musicke that maye be conuenientlye deuysed, hauynge respecte that the sentence of the hymne maye bee vnderstanded and perceyued.

50 *Agaynst sclaunderous and infamous wordes.* Item because in all alterations, & specially in rytes and ceremonies, there happeneth discorde amonges the people, and therupon claunderous wordes and railinges, wherby charitie, the knot of all christian societie is losed. The Quenes Maiestie beyng most desirous of all other earthly thynges, that her people shoulde lyue in charitie, both towarde God and man, and therein abounde in good woorkes: wylleth and straightly commaundeth al maner her subiectes, to forbear all bayne & contencious disputacions in matters of Religion, and not to vse in despite or rebuke of any person, these conuicious wordes, papyss, or papisticall hereticke, scysmaticke, or sacramentary, or any suche lyke wordes of reproche. But yf anye maner of person, shall deserue the occusation of any such, that fyrste he bee charytable admonysched thereof. And yf that shall not amende hym, then

Iniunctions.

then to denounce the offendours to the ordina-
ry, or to some higher power hauing aucthoritie
to correcte the same.

Item because there is a great abuse in the
printers of booke, which for couetousnes cheif-
ly regard not what they print, so thei may haue
gaine, whereby arriseth great dysoorder by pub-
licatyon of vnfrutefull, bayne and infamous
bookes and papers: The Quenes maiestie strait-
ly chargethe and commaundeth, that no man-
ner of person shall print any manner of booke or
paper, of what sort, nature, or in what language
soeuer it be, excepte the same be first licenced by
her maiestie by expresse wordes in writynge, or
by. vi. of her priuy counsel, or be perused & licen-
sed by the archbishops of Cantorbury & yorke,
the bishop of London, the chauncelours of both
vniuersities, the bishop beyng ordinary, and the
Archdeacon also of the place where any suche
shalbe printed, or by two of them, wherof the or-
dinary of the place to be alwaies one. And that
the names of such as shal allowe the same, to be
added in the ende of euery such worke, for a testy-
mony of the allowaunce therof. And bycause
many pamphletes, playes and balletes, be of-
ten times printed, wherein regard wold be had,
that nothinge therein should be either heretical,
sedicious, or vnseemely for Christian eares: Her
maiestie likewise commaundeth, that no man-
ner of person, shall enterpryse to print any such,
except the same be to him lycenced by suche her
maiesties commissioners, or. iii. of them, as be
D. i. appoynted

51

*Against heres-
tical and sedis-
cious booke.*

Iniunctions.

appoynted in the citie of London to here, and determine diuers causes ecclesiasticall. tending to the execution of certayne statutes, made the last parliamēt for vnyformitye of order in religion. And yf any shall sell or vtter, any manner of booke or papers, beyng not licensed as is abouesaid: That the same party shalbe punished by order of the sayde commysioners, as to the qualitie of the faulte shalbe thought mete. And touchinge all other booke of matters of religion, or polycye, or gouernance, that hath ben printed, either on thisside the Seas, or on the other side, bicause the diuersitie of the is great, and that there nedeth good consideration to be had of the perticularyties therof: her maiestye referreth the prohibition, or permission therof: to the order whiche her saide commissioners within the Citie of London shall take, and notifye. Accordynge to the whyche, her maiestye straightly commaundeth al manner her subiectes, and specially the wardens and company of Stationers, to be obedyent.

Prouyded that these orders do not extend to anye prophane aucthours, and workes in any language, that hath ben heretofore commonly receyued or allowed in any the vniuersities or Scholes: But the same may be prynted and bled, as by good order they were accustomed.

52 Item, althoughe almighty god, is at all
Reuerence tymes to be honored wyth all manner of reue-
at prayers. rence that maye be deuysed: yet of all other
tymes, in tyme of common prayer the same is
moſte

Injunctions.

most to be regarded. Therefore, it is to be necessarily receiued, that in tyme of the Letanye, and of all other collectes and common supplications to almyghty god, all manner of people shal deuoutly and humblye knele vpon their knees, *Honor to* and gyue eare therunto. And that whensoever *the name* the name of Iesus shalbe in anye Lesson, Sermon *of Iesus* or otherwyse in the churche, pronounced: That due reuerence be made of all parsons yong and olde, with lowlynes of cursey, and vncourynge of heddes of the men kynde, as therunto doth necessarye belonge, and heretofore hath ben accustomed.

Item that all ministers and readers of publicke prayers, chapyters and homelyes, shalbe *Curates to* charged to reade leasurly, playnly and dystynct. *reade distinctly.* ly, and also such as are but meane readers, shal peruse ouer before once or twyse the chapyters and homelyes, to thintent they maye reade to the better vnderstanding of the people, and the more encouragement to godlynes.

(. . .)

D.ii.

**An admonition to simple men,
deceyued by malicious.**

TH^e Quenes Maiestie beyng informed that in certeyne places of this realme, sundry of her native subiectes, beyng called to Ecclesiasticall ministerie in the Church, be by sinister perswasion, and peruerse construction induc-
ed to fynd some scruple in the fourm of an othe which by an Act of the last parliament, is prescribed to be required of dyuers persons, for the recognition of theyr allegiaunce to her Maie-
stie, which certainly neither was euer ment, ne by any equitie of words or good sence, can be ther
of gathered: woulde that all her louynge sub-
iectes should vnderstand, that nothyng was, is,
or shalbe ment or intended by the same othe, to
haue any other duetie, allegiaunce, or bonde re-
quired by the same othe, then was acknowl-
edged to be due to the mooste noble kynges of fa-
mous memo^{ry} kyng Henry the. viii. her Maie-
sties father, or kyng Edward the syxt, her Ma-
iesties brother.

And further her Maiestie forbyddeth all ma-
ner her subiectes to geue eare or credit to suche
peruerse & malitiose persons, which most sini-
sterly & maliciously labour to notifie to her lo-
uing subiectes, how by the wordes of the sayde
othe, it may be collected by the kynges or Quenes
of this realme, possessours of the Crowne, may
challenge

Iniunctions.

challenge aucthoritie and power of ministrie of
diuine offices in the Church, wherein her said
subiectes be much abused by such euill disposed
persons. For certeinlye her Maiestie neither
doth, ne euer wyl challenge any other auctho-
ritie, than that was challenged and lately vsed
by the sayde noble kynges of famous memorye
kyng Henry the eyght, and kyng Edward the
syxt, which is and was of auncient tyme due to
the Imperyall Crowne of this realme. That is
vnder God, to haue the soueraintie & rule ouer
all maner persons bozne within these her real-
mes, dominions, and countreys, of what estate
either ecclesiasticall or temporall so euer they
be, so as no other forraine power shal or ought
to haue any superioritie ouer them. And if any
person that hath conceiued anye other sence of
the fourme of the sayde othe, shall accepte the
same othe with this interpretacion, sence, or
meanynge, her maiestie is well pleased to accept
euery such in that behalfe, as her good and obe-
dient subiectes, & shall acquite them of all ma-
ner penalties conteyned in the saide acte
against such as shal peremptorily,
or obstinately refuse to
take the same
othe.

For the Tables in the church.



Whereas her Maiestie vnderstandeth that in many and sundry partes of the realme, the Alters of the Churches be removed, & tables placed for ministratiō of the holy sacrament, accordynge to the fourme of the lawe therefore prouyded, and in some other places the Alters be not yet removed, vpon opinion conceiued of some other order therin to be taken by her Maiesties visitours. In thorder whereof, sauynge for an vniformitie, there semeth no matter of great moment, so that the sacrament be duely and reuerently mynystrred, yet for obseruation of one vniformitie through the hole Realme, & for the better imitacion of the lawe, in that behalfe, it is ordered that no Alter be taken down but by ouersyght of the curate of the Church, and the churchwardens, or one of them at the least, wherin no riotous or disordred maner to be vsed, and that the holy table in euery Church be decently made, and set in the place where the alter stode: and there cōmonly couered as thereto belongeth, and as shalbe appoynted by the visitours, and so to stande, sauing when the cōmunion of the sacrament is to be distributed, at whiche tyme the same shalbe so placed in good sorte within the Chauncell, as wherby the minister may be more conueniently hearde of the communicantes, in his prayer and ministrati-
on,

Iniunctions.

on, & the communicantes also, more conveniently
& in more number communicate with the sayde
minister, and after the Communion done, from
tyme to tyme the same holy table to be placed
where it stode before.

Item where also it was in the tyme of kyng *The Sacramentall*
Edward the fyrst bled to haue the sacramentall *mentall*
bread of common fine bread: It is ordered for *breade.*
the more reuerence to be geue to these holy mi-
steries, being the sacramentes of the bode and
bloud of our sauioꝝ Iesus Chryst, that the same
sacramentall bread be made and formed plaine

without any figures therupon, of the same

finenesse & fashion rounde, though

somwhat bygger in compasse

and thickenes, as the usu-

all breade and wafer

heretofore named

syngynge

cakes,

which serued for the vse

of the priuate

masse.

The forme of biddinge the prayers to
be vsed generally in this vni-
forme sorte.



Ye shall pray for Christes holy catho-
like church, that is, for the whole cō-
gregation of christen people, dysper-
sed throughout the whole worlde,
and specially for the church of Eng-
lande and Irelande. And herein I require you
most specially to pray for the Quenes mosse ex-
cellent maiestie our soueraigne lady Elizabeth
Quene of Englande, Fraunce and Irelande, de-
fendour of the faith, and supreme gouernour of
this realme, aswell in causes ecclesiasticall as
temporall.

you shal also pray for the ministers of gods ho-
ly word and Sacramentes, aswel Archbyschops
and bishoppes, as other pastures and curates.

you shall also pray for the Quenes mosse ho-
norable counsaile, and for all the nobylitie of
this realme, that al and euerye of these in their
callynge, maye serue truly and painfully, to the
glory of god and edifying of his people, remem-
bringe thacompte that they must make.

Also you shall praye for the whole commons
of this realme, that they may liue in true faith
and feare of god, in humble obedyence and bro-
therly charytie one to thother.

Finally, let vs prayse god for all those whych
are departed out of this life in the faith of christ
and pray vnto god, that we maye haue grace so
to

Iniunctions.

to direct our lyues after their good exāple, that after this lyfe, we with them may be made partakers of the gloriouse resurrection, in the lyfe euerlastinge.

And thys done shewe the holly dayes and fasting dayes.



Al which and synguler Iniuncti-
ons, the Quenes maiestye myny-
streth vnto her clerge, and to all
other her louyng subiectes, stryt-
ly charginge and commaundynge
them to obserue and kepe the same
vpon payne of depriuatyon, Sequestratyon of
fruites and benefices, Suspension, excommu-
nication and such other cohercion, as to ordina-
ries, or other hauinge ecclesiasticall Iurysdicti-
on, whom her maiestie hath appointed, or shall
apoint for the due execution of the same, shalbe
seen conuenient. Charging and commaunding
them, to see these Iniunctyons obserued and
kept of al personnes, beyng vnder their Iuris-
dictyon, as they wil answere to her maiestie for
the contrary. And her highnes pleasure is,
that euery Iustice of peace beyng requi-
red, shall assiste the ordinarie and
euery of them, for the due exe-
cution of the sayd In-
iunctions.

Printed at London in Bowles
Church yerde by Richard Iugge and Iohn
Carwood prynters to the Quenes
Maiestie.

Cum priuilegio Regie Maiestatis.

